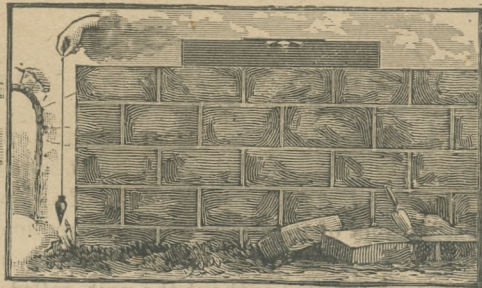
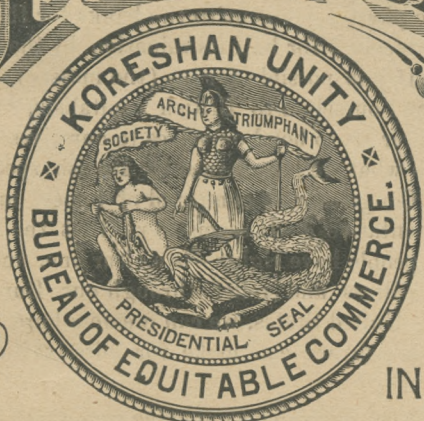


THE PLOWSHARE AND PRUNING G Hook

INDICATOR OF COMMERCIAL EQUATION.



Vol. 2. No. 2.

CHICAGO, ILL., JULY 14, 1894.

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THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

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ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

KORESH, - - - FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

Congressional Stock in Trade.

Mammon is God.

Money admits one to the best society. Money gives renown. Money purchases favor. In gold, men trust. Congressmen love gold; they are there to get it, hence they are stock in trade, to be bought and sold like hogs, sheep, or grain. They are bulled and beared like any other stock in the market, and are subject to all the fluctuations of commerce. Put not your trust in Congressmen! The bankers have their eye on them; the bankers have their thumbs on them. They are clay in the hands of the potter, the potter is the millionaire, and the millionaire is the enemy of the people. The salvation of the people depends upon their cutting loose from all political affiliation, and in organizing a co-operative industrial system and a system of equitable distribution, as proposed by the Bureau of Equitable Commerce and Patrons of Commercial Equation. To be effective, it should be universal.

The Conflict of Capital and Labor.

We have persistently proclaimed, through THE FLAMING SWORD, that when the crisis between capital and labor came, the so called government with its federal troops, the gold power with the influence of Lombard Street and the monopolistic corporations, would be arrayed against the masses. We are rapidly merging toward the end; we are nearing the great crisis. Capital and labor will meet in deadly conflict. It may not be today or to-morrow, but come it will, and when it culminates it will close the dispensation with the clash of arms and a mighty catastrophe. The people will not forever endure the plundering to which they have been subjected in the past, especially in the United States, where the most gigantic fraud on record has been perpetrated against the people. The Government in the hands of the people, wrested from the power of monopoly, could liquidate its obligations in a day, and afford relief. There is no scarcity of the products of labor. The people clamor for the necessities of life which, by their own labor, have been heaped up by the great commercial pirates of the age.

There are two classes of people clearly represented in what is known as the Great Strike; namely, the strikers themselves, who are, mainly, so far as the centers of its operation are concerned, quiet but determined, and who no doubt will bend every lawful energy to make the strike a success. The other is a horde of irresponsible law-breakers, ready at any time to destroy property and injure the cause of labor.

While, on general principles, we are in sympathy with the wage slave and look forward toward his emancipation from the thralldom of plutocracy, we do not favor the methods employed to settle the great question. The fact remains, however, that the conflict must end in blood. Through the prescience of inevitable logic, we repeat the prediction of the conflict of Gog and Magog—capital and labor. We submit these words of the great Lincoln:—

"Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration. * * * No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering

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The Unit of Industrial Value.

THE INDUSTRIAL COMMERCIAL UNIT is the established proportionate balance of adjustment between the performance of use (called labor) on the basis of an averaged scale, and the product of that use with a corresponding average. It would be impossible for the mechanical business of the world to be conducted without the unit called horse power. A horse power is not estimated upon the basis of hours or days of horse labor, but the quantity or amount of labor in a given time, not of a large or a small horse, a slow or a rapid one, but upon the estimated average of the amount of power in a given time, taking both large and small horses from which to render the estimate. The unit of man power must be decided upon the same principle, taking the amount of production in a given number of hours, for the unit of industrial volume. This process of estimating man power, mental and physical, may seem unremunerative to the unskilled and moderately active performer of uses; but when the entire system of compounding uses, and the principle of equitable distribution accompanying this system are thoroughly understood, the great beauty, utility, and justness of it will be conspicuously apparent.

The unit of industrial value having been established, how shall we relate it to a compounding system from which benefit may be derived for the masses, against the system now in operation for the benefit of the national bank robbers? We can best show the workings of this system through the contrast that we are enabled, from correct data, to present. The Congress of the United States is elected by the people to legislate for the people who make the Congress. The purpose of the financial scheme of the Government is to furnish to the people the thing called money, in order that the business of the country may be facilitated. This Congress, though supposed to be elected to legislate in the interests of the masses, has the power to legislate in the interests of the bankers and bond holders if it so chooses. It may issue its money directly to the people, or in a roundabout way through the banks to the people. In the first event, the people would obtain the money with little extra cost, but through the banks at exorbitant rates of interest; not merely the interest that the banks demand upon the issue of the bank certificates or national bank-notes, but the interest which, in addition, they pay to the banks through the Secretary of the Treasury, for the bonds held as security for the bank-notes supplied by the Treasury Department to the banks. A conspiracy of our national representatives with the bankers of the United States and the brokers and bankers of England, instituted, by the enactment of the Congress of the United States, a national banking law in 1863, which permitted the creation of Government bonds and their issue to the banks at a discount of fifty per cent, so that the banks could be organized, if of a million dollars capital, by purchasing of the Treasury Department one million dollars of bonds for five hundred thousand dollars (half the amount), these bonds to be interest-bearing, at the rate of six per cent in gold, paid semi-annually. These bonds are non-taxable. The National banks pay no interest on their bonds, nor on their capital, nor on their deposits, and why should they when they can use the Congress of the United States to consummate their nefarious plot to victimize the masses who have trusted them? The Congress of the United States may conspire with the British bankers to rob the American people, but they have no right to give to the people any of the privileges extended to England. Why? Because the

gold speculators, many of them in the Congress of the United States, have made it impossible, through their control of legislation.

Let us suppose that the Congress of the United States had not fallen into the hands of an unscrupulous set of Republican pirates, skillfully directed by the commercial wisdom of John T. Sherman, in the interests of Wall and Lombard Streets. Would they have had the right to create money and issue it to the people, without interest, instead of compelling them to pay ten per cent to the banks for the money that the banks received for half its valuation, by the creation of Congress? If it is possible for us (the masses), through Congress, to bond ourselves to British capitalists, would it not be possible for us to bond ourselves to ourselves by issuing to ourselves what we have issued to British speculators, providing our Congress was composed of honest men who were our representatives? It seems to us that the proposition—that the people have rights—is a clear one, and if we cannot obtain redress and relief through our Bureau, the Congress of the United States, we can create a bureau of our own through which we can make for ourselves what the situation demands.

The Bureau of Equitable Commerce proposes, as the instrument of the Patrons of Commercial Equation, to issue the stock certificates of the patrons directly to the patrons, for the uses which they perform, not for the Bureau, but for themselves; the Bureau merely directing the enterprises of the patrons for their own benefit. To accomplish this result, it will be necessary for the people throughout the country to organize themselves into a working body, a common brotherhood, under the auspices of an organic unity so thoroughly corporate and so universally broad as to preclude the possibility of a national congress of thieves (who plunder the people) interfering with its methods. It is not the organization of a body which might become a political organization, but a body of people co-operating to unitize all the industrial operations of the world in the interests of all the people of the world. We quote from *Vox Populi*:—

"We want more money. We want it to take the place of the four thousand millions of bank credit that we used as a substitute for money until the panic wiped that credit out. We want more money because we want higher prices that always come with plentiful supplies of money."

The issue we take with the foregoing from *Vox Populi* (which, by the way, is a public eye-opener, after all,) is, that it is an attempt to put a new patch onto an old garment. The people do not "want more money," because they have all the money there is. Gold, silver, copper, nickel, and paper, with a Government stamp which constitutes it watered stock to the extent of an increase of its purchasing power seventy-five per cent, a fictitious increase of valuation, does not constitute it money. It is not money, nor does it answer any of the ends of money. It meets the demands of plunderers, but it is not money; it is the scimitar of the freebooter, but is not money. The Goddess Juno, or Moneta, was the guardian of public virtues. Money is a word derived from *moneta*, a term denoting the function of the Goddess Juno, the wife of Jupiter. Genuine money is the public guard. It is a principle which can be applied without the aid of so called mediums of exchange falsely called money.

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stroy the fictitious money power. Wipe out the Government stamp on gold, silver, copper, nickel, and paper, and cease to look for a redress of grievances through a combination of rascals that can be purchased with British gold. Replacing the present incumbents with another and leaner set of men, under a modification of the same money power, with the identical interests in themselves as the original plunderers, to take the place of those glutted with the booty looted from the people, is like driving off a swarm of mosquitoes plethoric with the blood already sucked from the victims of their rapacity, for a more hungry swarm. The only hope of the people is in a peaceable revolution, brought about through a perfect system of organic unity, in which they believe; one they have organized, and over which they rule. The work of organization, as an enterprise, demands something besides talk and printer's ink.

We will build our six-track railroad across the continent. It will be the people's road. We will build great cities, and set the millions at work. We will perform the feat without the fictitious and spurious stuff called money, and without the aid of the capitalists, only as these so called capitalists fall into the line of the great brotherhood co-operating with the Patrons of Commercial Equation and with their Bureau.

The Compounding Decimal System of commercial values, to be substituted for the national banking system, is an adjunct of the Patrons of Equation, and is operated through the enacting body, the Bureau. The process is simple and is as follows: The Bureau manufactures millions of commercial certificates of stock, representing merely the units and decimals of labor, the unit being the average of man power, which must be definitely specified. These are held by the Bureau, and only issued for the performance of use (called labor), being actually wrought at the time of the issue, or issued for the accumulated products of labor previously gathered, to be transferred to the Bureau for the certificates. These representations of the industrio-commercial unit, the unit being the man power, are not practically utilized till transferred to the product of use.

The industrio-commercial certificates may represent ten hours of use. It need not necessarily be performed in one day. Let the certificate be a convenient size, say the size of a five dollar bank-note, divided by being perforated across in such a way that there be ten coupons or tickets, handsomely finished, and printed on good paper, each ticket being a fraction of a decimal. The decimal representing the ten hours would, upon the basis of the commercial system, represent as much substance as a ten dollar bank-note, or as a ten dollar gold piece now represents, and much more, as the system progresses in its application.

Having said so much in explanation of this agent of the Compounding System, we may proceed to lay down the theory of its practical operation. It cannot work without the organization of camps or lodges in every part of the country, each lodge having its local store-house where all necessary articles are aggregated for distribution. These lodges, under the direction and auspices of the central lodge or Bureau, may institute systems of industrial regulation by which there can be performed the greatest amount of use with the least possible expenditure of force. The burdens of the people must be so lightened that every branch of performance may become a recreation. The central Bureau is to be located at the most natural commercial center. Its enacting body must be appointed, elected, or approved by the concerted action of all the lodges or camps throughout the country, through their representatives, who are not there to make laws, but to execute them. It is a part of the function of the central Bureau to keep a daily inventory or account of stock on hand in every camp in the United States and, finally, throughout the world, and to aggregate, from the camps having a surplus, to the central camp, or to order from the central Bureau directly from those having a surplus to those having a deficiency.

The Luxury of Millionaires Is for the Special Accommodation of the Poor Man.

C. P. Huntington, the railroad magnate, says: "For my own part, I sympathize with the laboring men. I have toiled as hard as any of them. There ought to be a better understanding and more sympathy between the employer and the employee. There is, too, a foolish kind of hostility against the rich. Were it not for the expenditures of the wealthy, the poor would have no occupation. The luxuries of the rich are the existence of the poor. In the natural order of things, some men will acquire wealth, and when this ceases to be the case, civilization will be at an end."

The "poor man" ought to better understand that, although it is his toil that makes riches for such men as Huntington, he has voluntarily sold himself (as a wage slave) through his own popular vote; that he should therefore continue to grow poorer while his labor makes the rich man richer, and that he should not grumble so long as he allows his slavery to continue. Why should not the big hog say to the little one, "You keep away from the trough till I have taken all the swill," and the little hog have all the "sympathy"?

"Were it not for the expenditures of the wealthy, forsooth! the poor would have no occupation." There is not a millionaire in the country who has not become so either through illegal or legalized piracy, and whose riches are not the product of the "poor man's" labor. The sooner the "poor man" learns this the better will it be for all concerned. It looks well for a man to labor hard all day for five dollars, putting four dollars of it into his employer's pocket and one dollar in his own, and then to sit down complacently to his meager fare while he contemplates the luxury he has provided for his rich employer!

"In the natural order of things, some men will acquire wealth, and when this ceases to be the case, civilization will be at an end." The man who can iterate such a statement as the above, is a heartless, godless wretch. But no other sentiment can possibly mature from the competitive system, impulse, and grab game of human existence. It is the legitimate fruit of paganized Christianity, and in direct opposition to the communism of the first great Communist, the Lord Jesus.

When will men learn the lesson that love is a better incentive to action than greed? When will they learn that love to the neighbor is the righteous principle, and the one upon which to work, and that greed is unrighteous and its fruit destruction? It will be when the day of wrath is fully ripe, and those who have heaped up treasures unto that day awake to their sudden destruction. So sure as God is, (and his promises are sure) so certain is it that there will come a day of judgment! It will come in this world and with natural men. It will come with the destruction of the money power, with the removal of the stamp from money, which stamp belongs to Caesar. It will come with the enlightenment of the people to a consciousness of their rights, and with an equitable distribution of the products of use.

Special Offer.

THE PLOWSHARE AND PRUNING HOOK is the only publication in the world capable of declaring, originally, the science of commercial law; it is the only one giving to the world the true solution of the labor and financial problems, from the true secular standpoint. By sending twenty-five cents to the Guiding Star Pub. House, we will send THE PLOWSHARE AND PRUNING HOOK on trial for six months. This offer remains open till the first of September. At any time during that period, fifty cents additional will secure THE PRUNING HOOK for the entire year, beginning with the twenty-five cent subscription.

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Having said so much in explanation of this agent of the Compounding System, we may proceed to lay down the theory of its practical operation. It cannot work without the organization of camps or lodges in every part of the country, each lodge having its local store-house where all necessary articles are aggregated for distribution. These lodges, under the direction and auspices of the central lodge or Bureau, may institute systems of industrial regulation by which there can be performed the greatest amount of use with the least possible expenditure of force. The burdens of the people must be so lightened that every branch of performance may become a recreation. The central Bureau is to be located at the most natural commercial center. Its enacting body must be appointed, elected, or approved by the concerted action of all the lodges or camps throughout the country, through their representatives, who are not there to make laws, but to execute them. It is a part of the function of the central Bureau to keep a daily inventory or account of stock on hand in every camp in the United States and, finally, throughout the world, and to aggregate, from the camps having a surplus, to the central camp, or to order from the central Bureau directly from those having a surplus to those having a deficiency.

The Luxury of Millionaires Is for the Special Accommodation of the Poor Man.

C. P. Huntington, the railroad magnate, says: "For my own part, I sympathize with the laboring men. I have toiled as hard as any of them. There ought to be a better understanding and more sympathy between the employer and the employee. There is, too, a foolish kind of hostility against the rich. Were it not for the expenditures of the wealthy, the poor would have no occupation. The luxuries of the rich are the existence of the poor. In the natural order of things, some men will acquire wealth, and when this ceases to be the case, civilization will be at an end."

The "poor man" ought to better understand that, although it is his toil that makes riches for such men as Huntington, he has voluntarily sold himself (as a wage slave) through his own popular vote; that he should therefore continue to grow poorer while his labor makes the rich man richer, and that he should not grumble so long as he allows his slavery to continue. Why should not the big hog say to the little one, "You keep away from the trough till I have taken all the swill," and the little hog have all the "sympathy"?

"Were it not for the expenditures of the wealthy, forsooth! the poor would have no occupation." There is not a millionaire in the country who has not become so either through illegal or legalized piracy, and whose riches are not the product of the "poor man's" labor. The sooner the "poor man" learns this the better will it be for all concerned. It looks well for a man to labor hard all day for five dollars, putting four dollars of it into his employer's pocket and one dollar in his own, and then to sit down complacently to his meager fare while he contemplates the luxury he has provided for his rich employer!

"In the natural order of things, some men will acquire wealth, and when this ceases to be the case, civilization will be at an end." The man who can iterate such a statement as the above, is a heartless, godless wretch. But no other sentiment can possibly mature from the competitive system, impulse, and grab game of human existence. It is the legitimate fruit of paganized Christianity, and in direct opposition to the communism of the first great Communist, the Lord Jesus.

When will men learn the lesson that love is a better incentive to action than greed? When will they learn that love to the neighbor is the righteous principle, and the one upon which to work, and that greed is unrighteous and its fruit destruction? It will be when the day of wrath is fully ripe, and those who have heaped up treasures unto that day awake to their sudden destruction. So sure as God is, (and his promises are sure) so certain is it that there will come a day of judgment! It will come in this world and with natural men. It will come with the destruction of the money power, with the removal of the stamp from money, which stamp belongs to Cæsar. It will come with the enlightenment of the people to a consciousness of their rights, and with an equitable distribution of the products of use.

Special Offer.

THE PLOWSHARE AND PRUNING HOOK is the only publication in the world capable of declaring, originally, the science of commercial law; it is the only one giving to the world the true solution of the labor and financial problems, from the true secular standpoint. By sending twenty-five cents to the Guiding Star Pub. House, we will send THE PLOWSHARE AND PRUNING HOOK on trial for six months. This offer remains open till the first of September. At any time during that period, fifty cents additional will secure THE PRUNING HOOK for the entire year, beginning with the twenty-five cent subscription.

IS THIS A WEALTHY NATION?

In the coal regions, the miners are working at starvation wages, half clothed, half fed. Cotton growers in the South refuse to pick the crop, because of its failure to pay for the labor expended. Wheat growers in Minnesota turn their cattle into growing wheat fields, and corn growers in Kansas burn their product as fuel. This is the present situation as reported through the columns of the daily press. For lack of coal the farmers of Kansas burn their corn, while for lack of the corn burned in Kansas and the wheat eaten by the cattle in Minnesota, the coal miners of the great coal region go hungry. The Southern cotton picker suffers for lack of breadstuffs, while millions suffer for lack of the clothing which the wasted cotton crop might supply. The mills and factories where these products should be prepared for use are idle, in whole or in part, while thousands of unemployed throng the city streets.

The suicidal course pursued by our legislators for the past thirty years has brought about these conditions. A few are growing rich through special privileges granted by the people's false servants in Congress, while the masses are plundered of the fruits of their toil. A few corporations own all the coal lands, operating only a small proportion of these lands, thus limiting the output and keeping the price up. The high price of coal prevents its free consumption by the mass of the population, thus decreasing the demand for labor at the mines and coal depots, thereby enabling the operators to keep the wages of the operatives at a starvation rate, the demand for labor being less than the supply. A decade ago, among the best paid labor in this country was that of mining. The miner's wages were sufficient to enable him to feed and clothe and educate his family. As a consequence, the miner was contented. He failed to realize the power of his master, for then that power was not exerted to crush and grind him. But the power was there, ready to be used whenever the master willed. The intense competition of the past few years has urged, and the powerful combines effected among mine owners has made safe, the full exertion of that power, and as a consequence he has ground his slaves to powder. All that is necessary now is a match, and an explosion will follow which will destroy both grinder and ground, for powder in exploding destroys also itself.

Parallel conditions have been brought about in other industries, through the same system. The speculator in the products of labor grows rich, while the producer barely exists. The Kansas and Iowa and Minnesota farmers and the Southern planters and the Western wool growers find no paying market for their produce, because store-houses are filled almost to bursting with cotton and corn and wheat and wool; while at the same time millions of men and women and children are ragged and hungry. The railroads of the country are owned by a few men, who have accumulated immense fortunes through the exorbitant rates charged for transportation, while their employees work long hours for a mere subsistence.

And yet America is called a wealthy nation! What a mistake to estimate as the wealth of a nation, the possessions in the hands of a few! Wealth is *wealth*, and *weal* means well-being. The wealth of a nation is properly the well-being, the happiness, of the citizens of that nation. It is true that the term wealth is usually applied to an external rather than to an internal state. But even continuing to accept the usual application, the term must be given a definiteness which will render it serviceable; consequently, if applied to external conditions, it must be applied to those external conditions which constitute human weal. For instance, in estimating a nation's wealth, it is not admissible to give a million barrels of whiskey equal place with a million barrels of flour, for the whiskey conduces not to human weal, but to human woe. Also it is not admissible to give

the material possessions in the hands of the Carnegie Company, by which a few men are enabled to control the happiness and prosperity of one hundred thirty-five thousand souls, the same significance as should be given those possessions if owned by a community numbering that many, where each would have a voice in determining the common welfare. The proper distribution of industrial products is an essential factor in estimating the wealth of a nation. In any community, where the greater proportion of the products of industry finds its way into the hands of non-producers, not only is the happiness, the well-being, of the community as a whole, reduced, but its producing capacity, which is in truth its greatest wealth, is also reduced, because to keep unimpaired the productive energy of the worker, it is necessary that he be well housed, well fed, well clothed, and well educated; and under the present system these conditions do not obtain.

To insure the true wealth of a nation, first, the treasure of industrial force stored in the brain and muscle of the worker must be applied to the production of those things which conduce to the well-being of society, and second, a system of equitable distribution must be established. A medium of distribution is an essential factor in such a system, and the present great strike is demonstrating beyond the shadow of a doubt that the natural distributing medium of the country is its railroad and steamboat system. Labor must be placed in its rightful relation to the products of labor, the value of all products being determined by the quantity and quality of the labor expended in production. Labor, and not gold, must be made the purchasing power. Employment must be insured to all who are willing to work. The means of education in the essentials of culture and refinement must be provided for all. All these conditions of wealth are secured through the Bureau of Equitable Commerce.—*Ella M. Castle.*

Remove the Stamp From Both.

One of the uncompromising controversies of the age is the gold and silver question. It has a peculiar significance in these latter days of the dispensation, because it symbolizes the relations of a divided house in every domain in which the hand of the unregenerate man is shown.

Gold and silver—as the primary noble metals, one the symbol of divine good, the other of divine truth—ought to go in harmony, hand in hand, to represent the unity of love and wisdom, the unity of charity and faith, the unity of good and truth, the unity of church and state, and, in the purely physical domain, the unity of heat and light, instead of the conflict of these forces, so clearly shown in the present condition of humanity.

A house divided against itself is in danger at least of falling, and the very fact of a controversy where unity ought to exist is sufficient proof that something is wrong. It is a war to the knife between two unscrupulous sets of demagogues, both of which appeal to the cupidity and avarice of those whom they would hoodwink into the support of either party to the controversy.

The stamp of Cæsar should be removed from both metals; they would then stand, as all other substances, upon their own base. The free trade mark ought first to be placed upon gold. Relegate it to its intrinsic value. Every honest man ought to see, without argument, that when you place a fictitious valuation upon any article of commerce you stamp a lie upon it, and that that lie is the foundation of a multitude of outgrowing evils. Fictitious valuations are fraudulent to begin with, and they end in the degradation of all who countenance the deception.

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represented on the one hand by gold and on the other by silver,—nor by allowing either of these combinations to monkey with them. The remonetization of silver is not the farmer's panacea.—*Koresh, in Flaming Sword of August, 1890.*

Do Not Be Dishonorable and Repudiate.

A Discovery of a Process By Which Gold Can Be Produced as Cheaply as Iron.

Though it is a fact that the United States can never liquidate (in gold) its bonded indebtedness to British bond holders,—to say nothing of paying the interest on these obligations, which now troubles the Secretary of the Treasury while gold remains scarce as at present,—we have discovered the process by which the Government may purchase the stuff at about six dollars per ton, and settle up with the world on the basis of its present valuation. This is the age of discovery and invention, and as necessity is the mother of invention, and apprehending the fact that the fools in Congress—through thirty years of Congressional jugglery—have placed the United States where the repudiation of the public debt is the only possible means of our recovery from bondage, we have concluded to suggest to the Government the honorable way out. It would be dishonorable for so honorable a body of rogues as comprises the law-making aggregation at Washington to even hint at repudiation; it would not be violating our pledge, however, to settle the Government's bonded indebtedness with gold, compelling the bond holders to receive it at the rate which the bond holders themselves contracted. We will sell, under certain provisions, enough gold, at the rate of six dollars per ton, to the United States to pay all its obligations. Its production is not much of a secret, though just at present we do not intend to cause too much flurry in Lombard and Wall Streets by making the knowledge of its creation too conspicuous.

There is no aluminium in clay, but there is a metallic combination, alchemical in principle, through which the alum in clay is converted to the cheap metallic substance called aluminium. The same principle applied to the earth where gold is found, modified by a peculiar formation of the galvanic battery, will transform the earth to a better quality of gold than is now taken out of the mines. With the proper facilities, and on a large scale, the gold can be easily produced for three or four dollars per ton. We hope soon to give our attention to the formation of a company for the manufacture, on a large scale, of the metallic bullion so highly prized by the bond holders, and give them plenty of it. The same principle applies also to silver. We have also discovered a method of combining metallic substances, by which iron and steel may cheaply be made indestructible through oxidation, thus precluding the necessity for the employment of paint. Gold pavement for streets will be the cheapest and most durable thing possible for a material Jerusalem, under these circumstances.

At the right time we will divulge all the secrets of the processes, that there may be no restriction placed upon the production of the precious metal; for we are desirous that, as gold is the thing that the people prefer to worship, it be made omnipresent, just like the other almighty that some people worship. We mean the white elephant of the modern church. The production of gold on the magnificent scale proposed in the above is no chimera. It is a settled fact, and Lombard and Wall Streets will soon awake to the glory of the illusion of the sunshine in which they bask.

What the people need, first of all, is education in the knowledge of their right to make laws to suit their wants, and to supply their demands; second, an impulse which will not only push, but hold them to a sufficient honesty of purpose that will preclude their purchase by the rapacious office seeker.

The Connecting Link Between the Competitive and Equitable Systems.

Every new system must, when put into practical operation, have some foundation or point of support in the old system on which to rest and from whence to build. Throughout the world today, we see in operation the competitive system of secular commerce. The basis of this system is for for every one to get all he can and give as little in return for it as possible.

Koreshanity has for its ulterior achievement the distribution of every good of life, whether material or spiritual, to those who have need, regardless of immediate returns. The needs of humanity constitute the demand; the results of man's efforts (either physical or mental) comprise the supply; it is left to the wisdom of the new age to direct the supply to the proper need. This will constitute the divine system of commerce in every domain of life. In this arrangement there can be no cause for fear that any one will get more than he needs or deserves, for if he receives only what is essential to his development, he is thereby made a more complete or whole member of the great body of humanity, and hence more capable of use to the body. So that in time, instead of humanity being a body of diseased and impotent members, it will become a sound and perfect structure, whose members will be able and glad to perform all its functions.

The divine system, based on the law of love to the neighbor, is the exact opposite of the competitive system we have in power at present. It is too much to expect humanity to bridge the chasm between these two systems without building a transitory bridge. This bridge has been devised in the system of Equitable Commerce, whose fundamental principle is,—render "value for value" in all exchanges. It advocates taking, as a standard of measure of values, an agreed upon commodity, produced by a given amount of labor, in place of the fictitious, plutocratic-wielded gold standard. The task is not an easy one of establishing even the system of Equitable Commerce, in the face of a system that is supported by the money power, which is everything but equitable. Yet in this old iniquitous and corrupt system we must needs find a lodgment and foundation on which to establish this transitory system of most outward and secular commerce. Moral integrity or moral honesty would seem to be the connecting link between the old system and the new; but, alas for this age of greed, corruption, and fraud, the scattering fragments of honesty from principle are too few and far between to form a span between the old and the new. Honesty from policy is the highest aspiration toward righteousness that the competitive system at all tolerates, and even that is considered almost old foggy now, when trusts and combines can buy up Congress to so legislate that their dishonest deals will bear the semblance of honesty. Honesty from policy is at a discount with those the world counts great in the commercial realm, when they can gain immensely more through *legalized dishonesty*. Yet there is still left among the mass of the people who are not gathered into trusts and combines, and who feel most the oppression of these corporations, some of the principle of commercial integrity or politic honesty. This narrow support, this relic of aspiration toward goodness, is all that is left in humanity on which to found the system of equitable exchange. Of course it is a sentiment of utter selfishness, but it is a rational sort of selfishness that is willing to let others live also—while the inordinate greed of plutocracy inevitably works its own ruin.

Many people in the world—most of the people except the money kings and those upheld by them—desire commerce to be established on the basis of equitable exchange. Self-interest and hope of release from bondage to the money power demand equitable adjustment; as fast as such people can see that relief is offered through the system of Equitable Commerce, they will work to extend that system. The Pa-

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Our Present Peril.

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Shall the honest demands of the millions
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Shall the old world's injustice and kingcraft
Be forever restored in the new?

Shall the sycophant idlers of Congress
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Shall a sot preside over a nation
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Talk not of our Christian advancement,
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